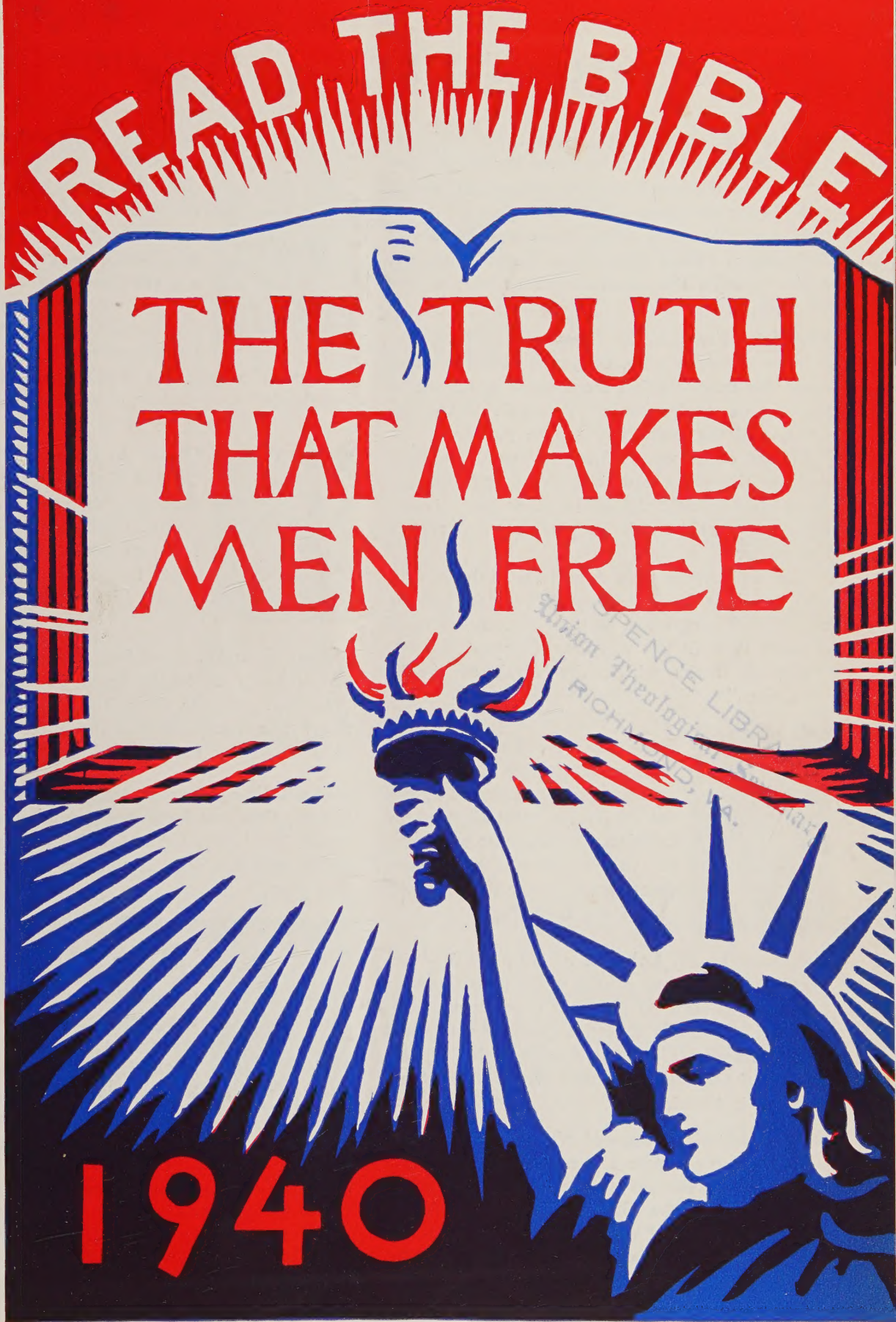




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ENLARGED FACSIMILE OF 1940 "READ THE BIBLE" SEAL



# "By All Means 'Yes'"

THESE words might paraphrase the content of the letters received by the Society from men and women whose leadership and ability are recognized throughout the nation, and who were asked their opinion about the Lenten "Read the Bible" Seal Campaign. Space permits the presentation of only a few quotations:

**President Franklin D. Roosevelt**—"Never before in nineteen hundred years did men more need the emancipation from error promised in the simple declaration: 'Ye shall know the truth, and the truth shall make you free.'

"Those of us who believe in the democratic way of life therefore take heart and courage from the fact that the Bible, after centuries of circulation, still holds its place as the world's best seller.

"Let us hope that the American Bible Society will continue its good work in disseminating the Sacred Scriptures, and pray in the fullness of time that all the world will accept the unchanging truths which the Book of Books proclaims."



**Secretary of State Cordell Hull**—"Humanity desperately needs today a moral and spiritual rebirth, a revitalization of religion. There is no sure way to this supreme goal save through adherence to the teaching of the Bible."

**Governor H. H. Lehman of New York**—"Regardless of creed or dogma, we may with profit to ourselves read its passages more frequently.

"I am convinced that the greatest safeguard to democracy is a sincere recognition by its people of the eternal truths on which all true religion is based."

**Senator Morris Sheppard of Texas**—"I believe your plan to promote the reading of the Bible by the sale of the seal-stickers will make a real contribution to the safeguarding of our American way of life. I congratulate you upon the conception and carrying out of this splendid idea."



**William Allen White, famous editor**—"I am glad to know that the American Bible Society is trying to widen the use of the Bible. Whether it is considered as great literature, a great statement of human relations, or the expression of fundamental philosophy of Christendom, it still remains the world's greatest book judged by any standards."



**Otelia A. Compton, America's Golden Rule Mother**—"Americans cherish freedom. To comprehend the true meaning of freedom, we must know and accept its basic principles as taught in the Bible."

**Maxey Jarman, President, General Shoe Corporation**—"I certainly want to commend the plan that you are using to distribute seals to encourage the reading of the Bible and to provide funds for its distribution.

**Donald Budge, great tennis player**—"Here's hoping that you have many subscribers to this year's 'seal' campaign. I think it is a very fine thing, and I'm sure it will be a success again this year."



**Owen D. Young, of New York**—"For several years now some of our great agencies for improving the physical health of the people have promoted their work through the sale of seals. I think the American Bible Society is to be commended for its action in adapting this method to its great task of promoting moral health through the better and more widespread knowledge of the Bible. The Bible still is and always will be the master key for unlocking the door to greater spiritual and moral health of men and women everywhere."



# BIBLE SOCIETY RECORD

A Journal Dedicated to the Wider Distribution  
of the Holy Scriptures

VOLUME 85

FEBRUARY 1940

NUMBER 2

## It Is Important

By Rome A. Betts

**I**T is important for every reader of the *Record* to own a Bible.

It is more important for him to read it regularly.

It is most important that, in this time of great spiritual need, he share his Bible-reading privileges with others.

In the firm belief that *Record* readers share these convictions, the American Bible Society for the second year announces its "Read the Bible" Seal Campaign for the Lenten season in February and March.

The cover of this issue presents an enlarged reproduction of the seal adopted for 1940.

Because of the frightful peril in these days to democracy, which is so closely intertwined with Christianity, the Society has adopted the thirty-second verse of the eighth chapter of St. John's Gospel as the message for this year—"The Truth That Makes Men Free."

A twofold good is bound to result from the sale of the seals.

First, their use on the flaps of envelopes will attract the notice of many people to their own need of the Scriptures. Great causes, like great industries, can gain through the use of modern methods of advertising.

Second, the funds which result from their sale will enable the Society to fill the ever-growing demands for the Scriptures, which are now further augmented

by war conditions. Not only are there greater needs, but as long as the war continues, the great Bible Societies of Britain and the Continent will be obliged to call upon the American Bible Society for aid.

Then, too, America must strengthen her own democratic convictions against the day when she is called upon to help to bind up the wounds of shattered nations, and nothing can do this like widespread, diligent reading of the Bible. There is an appalling dearth of Bibles here in the homeland which must be met.

Every reader of the *Record* is urged to buy at least one sheet of the seals for one dollar.

Young people's and other groups who are interested in Scripture distribution in their communities are offered a credit in Scripture volumes of twenty-five cents per sheet. Bibles from thirty cents up, Testaments beginning at five cents, and Gospels and other Bible portions from one cent up, are available. Scripture volumes at similar prices in many of the foreign languages spoken in our country are also to be had.

It is important, more important possibly in 1940 than ever in our nation's history, that the American people possess and read the Great Textbook of Freedom.

The "Read the Bible" Seal Campaign during Lent may impart a mighty impetus toward this end.



# Another Language Captures A New Testament

By Margaret T. Hills



*Mr. and Mrs. Peck and volunteer evangelists who will distribute the Mam New Testament*

**I**MAGINE talking an unwritten language full of plosive, fricative, affricative, and nasal consonants that are also labial, alveolar, alveo-palatal, palatal, velar, uvular, and glottal! With vowels that are even more so! When you have adjusted yourself to that idea, further imagine trying to translate the Gospel of St. Mark into such a language. From that, stretch your imagination to cover a missionary couple translating the whole New Testament into such a language and, at the same time, rearing a family of four young children and carrying on a full and active program of missionary development. This stupendous task has been calmly and faithfully accomplished by the Reverend and Mrs. H. Dudley Peck, of the American Presbyterian Mission in Guatemala, among the 200,000 Mam Indians who speak this jaw-breaking language. Mr. and Mrs. Peck went to live and work among them in 1922, when the language was unwritten and relatively unstudied. In 1936 they brought to the Bible House in New York the completed manuscript of the New Testament in Mam.

In those intervening fourteen years there were exciting days, as when, after reducing the language to written form, and while trying to

extract the skeleton of its grammatical structure, they heard of an unpublished grammar already in existence! This had been prepared by a Spaniard and would be of vital use to them, as well as of great scientific interest. It was eventually purchased by Harvard University, where Mr. Peck had been studying. This Mam language is one of the most archaic forms of the Maya language family now in use. In 1930 the American Bible Society and the Pioneer Mission Agency published the Pecks' translation of St. John's Gospel. Meanwhile the Pecks were pressing on with the translation, and also studying the language more and more scientifically in collaboration with Professor Andrade of the University of Chicago. As the New Testament would be, aside from the Gospel of St. John, the first book in the language, and would be used as a textbook in the mission schools, it was important that the translation be as accurate as possible, not only as a translation of the sacred text, but in the form and use of the language itself.

Different villages used different words. After visits to all the districts, the Pecks studied these variations intensively by bringing to their house men from villages in each of the six groups into which the differences seemed to be arranged. There they hammered away trying to find words that could be understood in all regions. But there were some very common words, such as *man*, *woman*, *good*, and *bad*, that simply were not the same in all the regions; no one word could be understood everywhere. So the experiment has been made of printing at the front of the final New Testament a table of these variants. As one reads the text, occasionally he comes upon a little degree sign before a word, thus °. That is a signal that, if that word is unfamiliar to the reader, he should consult the table and see what his dialect uses there. It is hoped that a reader will soon become familiar with the new word and so not have to refer to the table each time. Thus this



translation may in time unite the dialects, and standardize the language, as the Luther and the King James Bibles have done in their language fields.

Only a few months ago witch doctors tried to burn down the Pecks' house, but were only partially successful: the one remaining room is now serving as a chapel, with a newly organized Sunday school. Proofreading went on in that one room, and the proof sheets were used as texts in the Sunday school. The fire served only to heighten the interest of the villagers in these mission people and their Mam book.

The Mam New Testament has now been published, the first copies reaching the field in time for the Pecks' sixth Christmas service, held on the day after Christmas. But its history is not finished.

Two big problems now remain—one in Guatemala, and one at home. Mr. and Mrs. Peck and their fellow missionaries must carry on their campaign of teaching these Indians to read, and of interesting them in the contents of their book, to know and to live it. The picture on the opposite page shows Mr. and Mrs. Peck, Mr. Edward Sywulka of the Central American Mission and one of their assistants in translation, with four volunteer evangelists who will carry on most of the distribution.

The other problem is in the United States,—and it is a real one, alas! Money is not plentiful in this region of Guatemala. A harvest laborer is paid five cents a day if he is given his

lunch, or seven cents if he brings his own food. Even a carpenter or a mason, always highly paid, here makes only 25 or 40 cents a day respectively. A native preacher gets the huge sum of 28½ cents a day when he is actually preaching. But this Mam New Testament, not counting the salary of the Pecks, which was paid by the Presbyterian Board of Foreign Missions, cost \$1,786 for wages to native helpers and other translation expenses, \$4,373 for type composition, proofreading, and plates, and 68 cents a copy for manufacturing expense.

If a Mam carpenter were to pay just what the book cost to make, he would have to pay out his entire income for more than a week. Would you be willing, dear reader, to spend *all* you are earning for over a week to buy a book of which you knew very little—seeing as you never had any books before and had to learn to read in order to use it? With so many barriers to the use of the New Testament, one at least must be lowered. For, however great the difficulties, this is God's book for mankind, and the barriers must be crossed. The price in Guatemala has, therefore, been fixed at fifteen cents—at that, two days wages for a laborer! The remaining 53 cents a copy, *and* also the \$1,786 *and* the \$4,373 must be paid by others—a total on the first edition of \$7,700. The Bible Society offers to American lovers of the Bible an opportunity to join the Pecks in making the New Testament an accessible, living book among these tens of thousands of sturdy Indian people.

. . .

## Any City Can Do This

**D**R. SARAH D. WYCKOFF, of Kingston, Pennsylvania, is happy in the possession of a beautiful new leather-bound Bible presented her recently by the American Bible Society. It happened this way. The Society ran a Bible-reading contest in the local papers of Wilkes-Barre, of which Kingston is a suburb, and Dr. Wyckoff won first prize. This contest was only one feature of a community-wide program of Bible emphasis conducted during the early days of last December by the Ministerial Association and the Federation of Churches of Wyoming Valley, in which

Wilkes-Barre and a dozen other cities are located.

Months ago, the local committee began to make its arrangements, which overlooked no opportunity to emphasize in the community the value of the Bible. The need for the wider distribution and reading of the Bible was the theme everywhere, including addresses in twenty-two churches, before ten service clubs, six high schools, and two private schools. The local radio stations donated time daily throughout the entire period, and the press gave many columns of its space. Four meetings embrac-



ing the entire community were held. A great rally of Men's Bible Classes was addressed by the District Secretary, Dr. George G. Dilworth. The Sunday-school workers were brought together to appraise the materials which the American Bible Society prepares for the enriching of their work. A meeting of the Ministerial Association was held to plan for a survey of the Bible needs of the community, and on the closing Sunday the Negro churches of the community brought together 300 of their members to hear of the work of the American Bible Society.

The churches were enrolled in an exhibit contest featuring historical Bibles and other Scripture volumes of special interest. The Primitive Methodist Church of the little city of Parsons was awarded the prize, which was a small lectern Bible for the Sunday school. Beside the many church exhibits, there were displays of Bibles and of the work of the American Bible Society, in three department stores, two libraries, and one of Wilkes-Barre's leading hotels.

Any city can do this. Its success depends

upon the united interest of the local Christian leaders, and a conviction that more attention should be given to the distribution and use of the Bible.

Although the Society is manifestly limited in its ability to furnish speakers to every city in the country to the extent that it did in Wilkes-Barre, which is only 125 miles from New York City, it stands ready to aid in every way possible. Exhibit materials for display in store windows, libraries, schools, hotel lobbies, and churches, as well as leaflets in quantities, can be supplied. Suggestive material for the preparation of addresses by local speakers both for the pulpit and the radio is also available.

There are few American cities where the normal interest in the Bible is not sufficient, if definitely stimulated by the ministers and Sunday-school teachers, to produce a surprising degree of enthusiasm, as it did in Wilkes-Barre. The Bible unites all the churches and is held in high respect by the community at large. Concerted emphasis upon the Bible may be the most promising channel for the revival of religious interests in your city.

. . .

## Gypsies and "The Mother Tongue"

By James Oscar Boyd

A FEW years ago a young Bulgarian couple, Rev. Mr. and Mrs. Minkoff, claimed to be the only missionaries exclusively to gypsies in the world. They were working in the city of Lom, on the Danube River in northwestern Bulgaria, a country in which about 200,000 gypsies live.

When they first took up the work,—so they related to the representative of the American Bible Society who visited them,—they found a friendly reception. The people came to their meetings and seemed to appreciate the efforts made to help and befriend them. But the missionary side of the work did not prosper. Though the older people for the most part, and all the younger ones, understood enough Bulgarian, the language of the country, to grasp what was taught in classes and preached in sermons, all the force of the gospel message seemed to pass right over their heads.

At last the missionaries said to each other,

"We've got to learn the Gypsy language." This meant learning at least two of the dialects of these aliens living as strangers in their own land. Hard as the task was, they mastered it, and Mr. Minkoff began preaching, in the morning in one of the dialects and in the evening in the other he had been learning from them. But now,—said he,—what a change! The people not merely attended, but they were gripped in their hearts by the Word of the Cross. Down the aisle they would come, sometimes with tears running down their brown cheeks, and say, "O sir, then this good news is for us? Then Jesus Christ died for us poor gypsies too?"

Such is the meaning of "the mother tongue" in reaching the heart. As long as the very same message came to them in Bulgarian, an alien tongue, it slid over them and was lost. But when they heard it in their beloved Gypsy accents, it went straight to their poor simple hearts.



# Bible Sunday Echoes

“**T**HE Bible today will hold folks longer than any movie ever made.” The man who said this is pictured at the right, Pastor Robert B. Alexander, of the Methodist Church in McLouth, Kansas. He speaks from experience; for he has now for the third successive year conducted in his church on Universal Bible Sunday a reading of the entire New Testament at a single service eighteen hours long. Last October Mr. Alexander was appointed to a new pastorate at McLouth. He immediately began to prepare for Bible Sunday, securing seventy-two good readers and a dozen musicians, appointing committees, talking to the daily papers and radio stations.

McLouth has a population of less than seven hundred; but Mr. Alexander had told friends in Topeka that he expected to have from five hundred to a thousand present during the day. Early in the morning they began to come. One whole family drove seventy miles to be there. A teacher came 160 miles to attend. Others came from Kansas City, Topeka, Leavenworth, and Lawrence, Kansas. About four hundred took time to sign the guest book in the vestibule. Young people checked the number of all who entered during the eighteen hours. There were 919—one and one half times the population of the town, and twice as many as had attended a few months before when the bishop dedicated the new church building.

Everything was beautifully done. There was solemnity and there was pageantry. Mr. Alexander writes of the opening of the service in the early morning hours:

“I had appointed three young men to ring bells in the far parts of town. Each was to ring three minutes with a pause between. Then all were to ring three minutes. At 2:45 the bells began. Standing in the cold starlight, this was one of the solemn moments of my life. . . . As I went into the church, the bells were all ringing and the music had begun. With robe on, I stepped into the pulpit and began the reading. By 3:30 we had a good-sized morning congregation present. . . . Many brought their meals and ate in the basement of the church where a



*Rev. Robert B. Alexander  
His whole town heard the whole New Testament  
read on Bible Sunday*

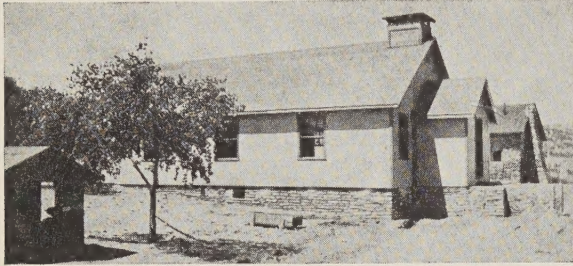
loud speaker was installed. . . . In the afternoon Walter Love read the first ten verses of Acts 28, and a man, deaf and mute, reread it in the sign language. ‘Each heard in his own tongue.’ Later in the day, Mr. and Mrs. Hall accompanied the readers with their ‘electric guitars.’ The readers were very good, and the music beautiful and soft. . . . It was a moment of exquisite worship. The service closed on time (9:00 p.m.). . . . Many called it the outstanding experience in life. All day long people were full of praise of the beauty and dignity of it all.”

That this type of service is attractive in cities as well as in small country towns is attested by the fact that similar programs were held in



other places including two large churches in Brooklyn, New York.

By way of contrast, there is included here a picture of "The Little Gray Church in the Desert," which has only a dozen members, Navajo Indians, and is located 150 miles from the railroad at Kayenta, Arizona. If every church in America had sent in Bible Sunday offerings in proportion to their membership, as this church did with its six dollars, over fifteen million dollars would have been received. In



*Navajo Presbyterian Church, Kayenta, Arizona*

writing about the picture, Missionary L. P. Van Slyke says: "The building at the extreme left is a playhouse I built for our little girl, and the stone house in the background on the

right is the home of my Navajo interpreter. We haven't any flowers or shrubs yet, but plan to do something next spring."

In the First Baptist Church of Portland, Maine, the calendar on Bible Sunday carried the names of 63 persons, which the pastor states had grown to 70 before the day arrived, who had read the Bible through since Bible Sunday in 1938. Two of those listed had read it through twice, one three times and two four times within the year!

A church in Indiana developed with its high school young people's group a vesper service program, the offering going to the Bible Society.

A study of the reports that have come to the Bible House indicates that Universal Bible Sunday, 1939, with the theme "The Truth That Makes Men Free," was more widely celebrated than any of its predecessors. Radio authorities in New York estimate that its coverage over the coast-to-coast networks and programs broadcast from scores of local stations exceeded anything ever accorded a national religious celebration.

This is a source of gratitude to all Bible lovers, and of encouragement in the midst of times so dark and foreboding as the present.

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## Dr. Cheng Ching-yi

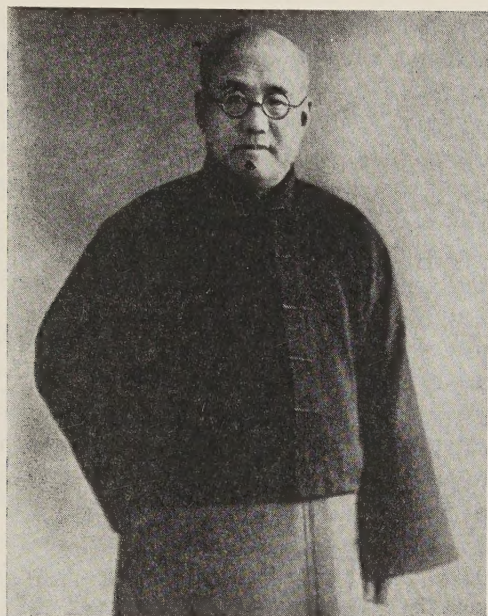
IN the untimely passing on November 15, 1939, of the Reverend Cheng Ching-yi, Litt.D., LL.D., the cause of Christ in China, and indeed in the whole Christian world, suffered a great loss. In 1934 Dr. Cheng was made an Honorary Life Member of the American Bible Society, and at his funeral service Secretary Carleton Lacy, the Society's representative in China, was the only foreigner participating, this honor reflecting Dr. Cheng's long and intimate relationship with Bible Society work. Dr. Cheng went to England at the age of twenty-two, where he collaborated with Professor George Owen in the translation of the Bible into what became the Union Mandarin Version, the book which the late Chancellor Tsai Yuan-pei characterized as "Christianity's greatest single gift to China."

Becoming known to Christendom, first as a delegate to the Edinburgh Missionary Confer-

ence in 1910, then through the China Continuation Committee appointed by that conference, and later as general secretary of the National Christian Council and as vice chairman of the International Missionary Council, Dr. Cheng became one of the outstanding and best beloved leaders of the ecumenical Christian movement.

In all his many interests, none remained closer to his heart than the Bible cause in China. After long and active membership on the Advisory Committee of the American Bible Society, and similar relationship with the British Society, he became in 1932 the first chairman of the Advisory Council which brought into closer cooperation all of the Bible Society work in China. He later became one of the dominant figures in the constitutional convention which drew up the tentative constitution of the Chung Hwa Sheng Ching Hui (China Bible Society), of which he became the





Dr. Cheng Ching-yi

first president. It was one of his real regrets that the war delayed the realization of his dreams for a truly China Bible Society which would unite the Christians of all creeds and all

lands in one all inclusive undertaking to spread the gospel of Christ to every corner of his great land.

At its meeting in January, the Board of Managers of the American Bible Society adopted the following memorial minute in appreciation of this beloved Christian leader:

The Board of Managers of the American Bible Society has learned with deep sorrow of the death on November 15, 1939, of the Reverend Cheng Ching-yi, Litt.D., LL.D., Honorary Life Member of the American Bible Society, and president-elect of the China Bible Society now coming into being.

Dr. Cheng was one of the most outstanding Christian leaders in China; a man of far vision, ecumenical thought, and high spiritual quality; a leader in the organized life of one great church itself a union of several churches; and a leader also in the cooperative movements of all of the churches in China.

His early association with the translation and distribution of the Scriptures came in his youth as he aided in the completion of the translation of the great Union Mandarin Version. For more than thirty years he has been a devoted friend and wise counselor of the American Bible Society. His wisdom and insight will be greatly missed in the formative days which lie before the new China Bible Society.

The Board extends to its colleagues and associates in China its deep sympathy in the loss of so noble a fellow-worker, so distinguished a servant of Christ.

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## St. Luke's Gospel in Kado

*The British Secretary of the China Bible House takes us among the mountain tribes of China's hinterland where the Light of the World has just begun to shine*

By W. H. Hudspeth

ON the first of September 1939, we despatched from the China Bible House one thousand copies of St. Luke's Gospel in Kado, the tongue of an aboriginal tribe of Yunnan in Southwest China. Once again the Bible House, by cooperating with a far-inland missionary, has been privileged to be the creator of a new written language. In this country nine tribes now possess some kind of literature because there exists a Bible Society, or to take this one step further back, because throughout the world there are lovers of the Bible who believe, and believe profoundly, that the Bible way of life is the golden key that opens all closed doors. Tens of thousands of Yunnan tribespeople, who thirty years ago had never handled a book, now possess at least one of the Gospels in their own tongue. Is there

any other religious or educational organization throughout the world that has such a heartening record?

The Kados, a branch of the Woni race, are Lo-Lo in language, but inferior to that family in physique. Their headquarters appear to be in the Mokiang district, toward the south in central Yunnan. They are an unlettered people, agricultural, poor, animistic in their religious beliefs, but somewhat influenced by the idol worship of the Chinese.

During the past eight years many thousands of them have nominally responded to the Christian message, and now every effort is being made to take full advantage of the Kados' readiness to receive Christian teaching. The responsibility of the church is increased when, by her teaching, old tribal customs and moral re-



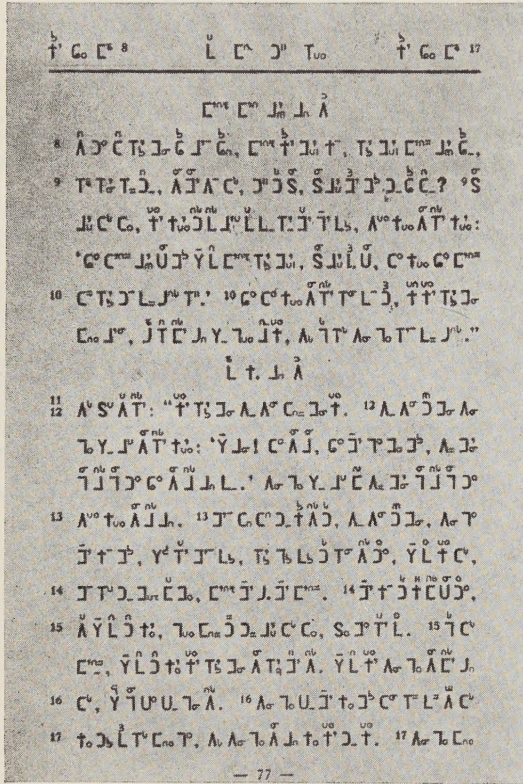
straints are broken down. Something must be put in their place, and this makes of supreme importance the sending forth of this Gospel.

With six or eight missionaries the Vandsburger Mission is working to the north of

through the whole district. The Kado work of this mission commenced in 1932. It is not an easy work, a special difficulty being that the villages are scattered all over the valleys and mountains. Up to the end of 1936, only about thirty people had been baptized, as the missionaries are most anxious, before giving baptism, to lay a solid foundation; they are not seeking large crowds who have simply been "awakened." In the six day schools which have been set up the children are given early and thorough Christian teaching.

In June 1937 Sister Berta Preisinger, assisted by a Mr. Ch'i and six Kado teachers, finished the translation and two revisions of St. Luke's Gospel into the Kado language. Mr. Ch'i, an earnest Christian of eastern Lisu extraction (another Yunnan tribe), is thirty-eight years old and speaks several languages: Chinese, Lisu, Hua Miao, and Kado. He is a middle-school graduate from Kunming (capital city of Yunnan). The script used in this translation work is that which has become known as the "Pollard" script, which several hundreds of Kados are able to read.

We are wondering how those Gospels are going to get to Enlo and Sinchai; but after experiencing more than two years of transport difficulties in a war-torn China, we are convinced they will get there. And then,—what joy among the Kados! Those who have always handled books can not imagine the thrill of delight those people will have. Personally, I am moved with awe when I think of what God may do as he breaks through the pages of this Gospel.



A page of Luke in Kado

Mokiang in a stretch of country centering around Enlo and Sinchai, the latter being the heart of its work. The Black River flows

. . .

## Chicago Speaks

THE editors of the *Bible Society Record* have frequent requests for quotations from the pens of trusted leaders of the nation's affairs. The following testimonies were recently gathered in Chicago by Secretary J. L. McLaughlin of the Society's Northwestern District. They are worth quoting far and wide:

*Chaplain of Cook County Hospital:*—The Bible has a place in every life, but it has a very peculiar place in the hospital. . . . The thing in the hospital is the Bible. In one bed may be a Roman Catholic; in the next, a Jew, and next to that, a Protestant; but all ask for Bibles,—and they read them too. Members

of all faiths, of all colors, of all denominations in this parish. We get along in perfect harmony. They all read and love the Bible, the truth of the Lord Jesus Christ. One man, a Roman Catholic, said, "I want to stay here a long time; for I have found the Light here."

*Frank J. Loesch, ex-president of the Better Government Commission:*—I have reached the conclusion that there is no such thing as building an enduring foundation for character without the Bible. . . . Whether I deal with the criminal classes or deal with domestic cases, I go to the Bible. In fact, it is the only book that covers every phase of human problems. . . . We are working for an improvement which is founded upon only one thing that, in my judgment,



## BIBLE SOCIETY RECORD

is worth founding anything upon, and that is the truth as found in the Holy Bible.

**J. L. Kraft**, president, Kraft Cheese Corporation:—The Bible is rightfully called The Way of Life; not a way of life, as if there were a number of ways, but the way, The Only Way.

When we have said this, we have presented the full logic of the Bible. To follow its teachings is to assure one of a life of satisfaction. To follow a course contrary to its teachings is to assure one of a life of dissatisfaction. The solution to the problems of the individual, of the nations, of the world, lies in this fact.

**Frank Knox**, Chicago Daily News:—I regard the Bible as the greatest textbook on national and international problems in existence. It contains the Mosaic law, on which the structures of our civil and criminal codes rest today. It provides the basis of an ordered society, and extended into international relations would usher in permanent peace on the basis of justice to all.

The Bible teaches and inspires human progress. It says to man, "Ye shall know the truth, and the truth shall make you free." It incarnates the scientific spirit in such pronouncements as "Test all things; hold fast to that which is good." It proclaims good will, the only basis on which a civilization can endure.

Freedom of worship, of the press, of speech, of assembly, are all born of democracy which the Bible espouses in its teachings that life is sacred and all men are equal before God. Destroy the Bible and its influence on civilization, and you have lost democracy, liberty, philanthropy, and Christian culture.

**H. J. Taylor**, president, Chicago Rotary Club:—The chaotic and distressing conditions in the world today are very largely due to the fact that men have turned away from the standards of the Bible. Force, diplomacy, riches, are bound to fail,—the only way to get back to peace, prosperity and security is first to get back to the Bible. Then, and only then, will love, liberty and happiness follow as naturally as day follows the night.

**Henry C. Crowell**, president, Quaker Oats Company:—Surely, when war clouds gather as at present, we should be drawn closer to God's Word in our daily life; for there only can we find the needed help and strength and counsel to meet life's problems. If the various European kings and dictators had only learned this lesson long ago, this earth would now have peace instead of war.

### Lincoln and the Bible

Except the instructions of his mother, the Bible more powerfully controlled the intellectual development of Abraham Lincoln than all other causes combined. He memorized many of its chapters and had them perfectly at his command. Early in his professional life he learned that the most useful of all books to the public speaker was the Bible. After 1857, he seldom made a speech which did not contain quotations from the Bible.—*L. E. Chittenden.*



**W**HEN he went to work one morning two years ago, N. D. Smith, of Dallas, was a fortunate young man—happy in his work, in his home, in the church of which he was a steward. A few hours later, because a fellow employee stumbled while the two were carrying a drum of acid, he was blind.

Not a unique experience,—but there was something unusual in the quiet courage with which he faced it. He asked no help of anyone, wasted not a moment in worry or complaint. First, he went to Austin, and a few months after returned able to read and write Braille. Then, he went to New Jersey, and came back with "Tex" of the Seeing Eye, under whose alert guidance he now goes confidently to town and church.

A few weeks ago, his pastor, the Reverend Forest Dudley, of the Ervay Street Methodist Church, learned what was to be the third step in Mr. Smith's preparation for a new life. "The next forty-seven dollars I get ahead," he said, "is going to buy a Braille Bible. It's a lot of money; but my Bible reading is the one thing I've missed most since I've been blind."

Here, thought Mr. Dudley, is where the church can help. He found someone else ready to help too. The American Bible Society, through its special fund for the blind, made an allowance of forty-two dollars on the Bible; and the church made up the other five, and paid the expense of transportation.

Only the pastor and the Sunday-school superintendent knew what was afoot, and the entire congregation shared in Mr. Smith's surprise and delight, when, at the morning service, he was called to the chancel to receive the twenty bulky volumes that make the Bible an "open book" to him once more.



# "I Can Give All My Time"

By J. J. Morgan



*Maria Regina Hauser Ferguson*

"GOTT bless you, children. Dank you, —and Gott bless you." Smiling and nodding, the little old lady in the black bonnet and shawl tucks her Bibles under her arm and hurries out of the Depository.

"Now tell me," says another customer, "whose fairy godmother is that? She looks like she came right out of a picture book. German, isn't she?"

"Yes; she's German," we reply; "and you're right about the fairy godmother business too. There isn't a happier, kinder, more helpful person in Dallas than little Mrs. Ferguson."

It was sixty years ago, in the village of Tutlingen, in southern Germany, that young Maria Regina Hauser began to think about America.

She was twenty, a tiny slip of a girl, but strong and merry and adventurous. For several years, she had been working with her parents in the household of the Von Geisbergs, the great family of the town. The Von Geisbergs were nobility; they lived in a castle; but they did not pay high wages, and the Hausers, with nine children besides Maria, were hard put to it to live at all. It was decided that Maria must leave Tutlingen and find a better job elsewhere. Her parents thought of nearby Stuttgart; but Maria had read letters from a Tutlingen family who had emigrated to America—letters full of the charms of a new land, where there was plenty of work at wages which, to Tutlingen ears, sounded like unbounded wealth. So, alone, knowing not a word of English, Maria sailed to find her fortune in a place called Texas.

It was not all good fortune that she found; the last sixty years have brought her more than her share of poverty and sorrow. Her first husband died, leaving her with a small son. She married again, bore nine more children, and lost five of them.

But she found something else in America, and, she says, at the time when she needed it most: "Oh, I went to church sometimes in Tutlingen; but I was young and careless, and it did not mean anything to me. I was never really a Christian until one night in a mission church here in Dallas. I went to the service, because I had so much troubles and sadness in my house, and I found God there. My children were little then, and I had to go out to work; so I could not do everything I wanted to do for Him—only visit hospitals and jails, and help with meetings when I had time. But now,"—her wrinkled face breaks into smiles,—"I can give all my time to the Lord's work."

And she does. Because she is eighty, her well-to-do children think she ought to let them take care of her. But she will not leave her cottage in the poor neighborhood she has lived in so long. A tiny pension, paid to her as the widow of an old soldier, seems hardly enough to take care of her own needs; yet, miracu-



lously, it stretches out to help her neighbors. Few weeks pass that she does not come into the Bible Society Depository. Sometimes it is a Bible for a dope addict whom she has persuaded to come to the neighborhood prayer meeting, held in her little house weekly for the past eighteen years. Sometimes it is a Testament for a child; sometimes portions to be used in her Mexican Sunday school.

The latter enterprise is a growth of the last ten years. Starting with a class of a few children, who used to meet on Sunday afternoons under a big tree in her yard, it has since been transferred to the community building of the Mexican park. There are three teachers, now, and an adult class as well.

Not long ago, the Secretary visited that Sunday school. The ringing of a dinner bell called the children in from the grounds, and it was pleasant to watch little Mrs. Ferguson as she greeted them all by name, and then ran upstairs with them, as lightly as a girl. She teaches the youngest children, small brown boys and girls who can barely understand English. That day, the lesson and memory verse were from the Book of Ruth, and there was something peculiarly American in the scene, as the German immigrant girl of sixty years ago and the little Mexican aliens of today stood up to repeat together, in the English that is now their common tongue, "Thy people shall be my people, and thy God my God."

. . .

## Free America and Her Bible

*A radio address delivered on Universal Bible Sunday, December 10, 1939, from the studios of the Municipal Broadcasting Company in New York City*

By William Lyon Phelps



Professor Phelps

I AM glad to have a part in the observance of Universal Bible Sunday. The Bible has given Sunday to the world, and Sunday gives the Bible its chance at the world. It is well that a Sunday be set aside to recall these facts.

Although the whole Bible has been translated into all the principal languages of the

world and into hundreds of dialects besides, I am thinking today about our English Bible.

Priests, atheists, skeptics, devotees, agnostics, and evangelists are generally agreed that the Authorized Version of the English Bible is the best example of English literature that the world has ever seen. It combines the noblest elevations of thought, aspiration, imagination, passion, and religion, with simplicity of diction.

Everyone who has a thorough knowledge of the Bible may truly be called educated; and no other learning or culture, no matter how extensive or elegant, can, among Europeans or Americans, form a proper substitute. Western civilization is founded upon the Bible; our ideas, our wisdom, our philosophy, our literature, our

art, our ideals, come more from the Bible than from all other books put together. It is a revelation of divinity and of humanity: it contains the loftiest religious aspirations along with a candid representation of all that is earthly, sensual, and devilish. I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible. For in the Bible we have profound thought beautifully expressed; we have the nature of boys and girls, of men and women, more accurately charted than in the works of any modern novelist or playwright. You can learn more about human nature by reading the Bible than by living here in New York.

The Elizabethan period—a term loosely applied to the years between 1558 and 1642—is properly regarded as the most important era in English literature. Shakespeare and his mighty contemporaries brought the drama to the highest point in the world's history; lyrical poetry found supreme expression; Spenser's *Faerie Queene* was a unique performance; Bacon's Essays have never been surpassed. But the crowning achievement of those spacious times was the



Authorized translation of the Bible, which appeared in 1611. Three centuries of English literature followed; but, although they have been crowded with poets and novelists and essayists, and although the teaching of the English language and literature now gives employment to many earnest men and women, the art of English composition reached its climax in the pages of the Bible.

When we remember that the English is not a perfect language,—for as a means of expression it is inferior to both Russian and Polish,—it is marvelous to consider what that group of Elizabethan scholars did with it. We Anglo-Saxons have a better Bible than the French or the Germans or the Italians or the Spanish; our English translation is even better than the original Hebrew and Greek. There is only one way to explain this: I have no theory to account for the so-called “inspiration of the Bible,” but I am confident that the Authorized Version was inspired.

Now, as the English-speaking people have the best Bible in the world, and as it is the most beautiful monument ever erected with the English alphabet, we ought to make the most of it; for it is an incomparably rich inheritance, free to all men who can read. This means that we ought invariably in the church and on public occasions to use the Authorized Version; all others are inferior. And, except for special purposes, it should be used exclusively in private reading. Why make constant companions of the second best, when the best is available?

The so-called Revised Version, which is now in the process of being revised again, and the modern condensed versions are valuable for their superior accuracy in individual instances. They may be used as checks and comments; but for steady reading, and in all public places where the Bible is read aloud, let us have the noble, marbly English of 1611.

I suggest that one reason why so many people cease reading the Bible after childhood, is because so many copies are printed in abominably thin and small type. It is easy to obtain a Bible in convenient shape and weight, printed in large, black type, which pleases the eyes instead of destroying them.

A few years ago I wrote a book entitled “*Human Nature in the Bible*.” I dealt with the Old Testament as a work of literature, revealing the grandeur, the folly, the nobility, the base-

ness of human nature as it is there revealed, with one hope in the back of my mind that those who read my book would be led to reread the Bible with new zest. Three years later I set myself a more difficult task in writing a companion volume, which I called “*Human Nature and the Gospel*.” My purpose was to write on the books of the New Testament in the same manner in which I had treated those of the Old. But, in addition to interpreting the characters of the men and women who filled its chapters; to pointing out the incomparable literary beauty of certain passages; to commenting on the dramatic portions of the narrative, I had to deal in the New Testament with a unique Personality, who is mentioned on practically every page of the Gospels, Acts, Letters, and Apocalypse, and whose appearance on earth is the leading fact in the history of the universe.

In the presence of the Light of the World all other lights are dim, and it is impossible to consider the New Testament merely as a literary work. It is assuredly the literary masterpiece of all time, as superior to Shakespeare, Homer, Goethe, Dante, Tolstoi, as they are superior to the commonplace; but it is essentially a spiritual book, and cannot be understood at all unless there is some spiritual capacity in the reader's heart and mind.

I was compelled then in my book on New Testament to attempt to set forth and emphasize what I believed to be the essence of Christianity as taught by its founder; for I believe in Him as the divine revelation, as the teacher who knew more about humanity than any poet, novelist, scientist, philosopher or dramatist. I believe that He is the one hope of mankind, and that His way of life is not only the wisest, but the only way that can bring nobility and happiness to the individual, and security and peace to the world. And I am just as sure of His ultimate triumph on earth as I am that I shall not be here to see it.

I do not know who wrote all the books in the New Testament; I do not know, nor does anybody else, in what order they were written. I do not know whether John's Gospel was originally written in Aramaic or in Greek, or whether its author had a copy of Mark's Gospel in front of him as he wrote. These are important questions in scholarship, and no one is entitled even to an opinion, much less to the public announcement of it, unless he has spent years of assidu-



ous research on these problems; but, while I respect and honor—yes, and envy—all serious and honest investigating scholars, I know that none of the questions of which they treat is so important as the fact—fortunate for humanity—that we have in the New Testament as it stands a record of the life and teachings of the most interesting person in history, written in language that can be understood by a child; which is indeed often better understood by children than by the wise and prudent, especially by the prudent.

Botany is not so important as flowers; grammar is not so important as literature; geology is not so important as mountains; man's origin is not so important as man's opportunity,—for, you see, here we are anyhow,—and the origin of any masterpiece is not so important as the masterpiece.

The theme chosen by the American Bible Society for Universal Bible Sunday this year is most appropriate—"The Truth That Makes Men Free." In times like these it is well for us Americans to recall our debt to the Bible. These shores of ours were settled during the very years when people in England and Germany and Holland and Sweden were falling in love with their Bibles. For the most part the early colonists were refugees who were thrust out because they would not, in the light of what they had discovered in their Bibles, conform to the demands of their rulers of church and state. They read in the Bible that there was a sovereignty that belonged to every individual, and they were determined that this must be built into the structure of the commonwealth. As early as 1634 the men of the Massachusetts Colony were casting secret ballots for a governor; and, five years after that, the freemen of my native state of Connecticut gathered at Hartford and adopted the first written constitution known to human history which created a government. Thus did the Land of the Free begin to appear.

You cannot explain the United States of America apart from its heritage in the Bible. The Bible's influence is felt in almost every department of our nation's life. The American Bible Society recently displayed, in its beautiful show window at 57th Street and Park Avenue, a list of titles of 265 modern books of fiction, poetry, and drama whose titles were taken from the Bible. The Bible remains the symbol

of truth and justice in our law courts. It keeps the contest in industry a lively affair, and has brought better working conditions and greater opportunities to the man of toil. Its teachings have been embodied in scores of philanthropic institutions of the greatest variety, such as no other land on earth can match. Our schools, our colleges, our hospitals, our penal institutions, all reflect the teachings of the Bible, and, say what you will about the shortcomings of the church, no one of us would want to live for a day in America without the influence of the churches which keep the Bible open and encourage its use.

The word gospel means good news. The founders of our country sought to do something practical about that good news. They knew that, first of all, it must be heard by everyone. At the break of the nineteenth century it was an intolerable thought that there should be a single American home without a Bible. That is how the American Bible Society came to be organized, one hundred and twenty-four years ago, right here in the City Hall next to the building from which I am speaking. It was formed by devoted Christian laymen of various denominations to insure the availability of the Bible at the price of production to every American family in whatever language required. Since the founding of the Society, it has distributed here in America 150,879,252 volumes of Scripture.

Our nation is today the hope of Western civilization. This is because she was built on the Bible, in which she discovered the Truth that makes men free. I can offer no more patriotic advice to my fellow countrymen on this significant day than to urge them to read this Bible regularly and thoughtfully, so that when the nations now at war lay down their arms,—exhausted, impoverished, hopeless,—they may turn to America for healing, light, and guidance.

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### Have You Celebrated Bible Sunday?

SOME churches were unable to celebrate Bible Sunday on December 10, but may desire to do so later. The American Bible Society will be glad to furnish to such churches materials to aid in their observance of the day, as long as these materials last. Requests should be sent to *Bible Society Record*, Park Avenue and 57th Street, New York.



# What the Bible Means to Me

*Excerpts from a radio address delivered over the Columbia Broadcasting System on Universal Bible Sunday, December 10, 1939*

By Senator James J. Davis, of Pennsylvania

**T**HOUGHT of the Bible for most of us goes back to what we learned of it from our parents. It is so with me. My father and mother greatly loved this grand old book. They had been trained in its traditions, and lived according to its precepts. My earliest memories as a child concerned our family gathered together for worship. That was over in South Wales. My grandfather as the head of the family opened every meal with a brief Scripture reading and a word of prayer. Thus, very early in life I came to revere the Bible and to have respect for those who taught and ministered according to its principles. There never was anything speculative or theoretical about the Bible as it was early presented to me. Its central figures and heroes were intensely real to me. They gathered up the important duties and obligations of life. They instructed me in a definite, positive way. This familiar teaching in our home was supported and enriched by experience in the Sunday school, which was the best schooling I have ever enjoyed. In fact, the Sunday school and Bible teaching made up the largest part of all my early education, which was limited, because I went to work in the mills at the age of eleven to help support the family.

The spirit of depression which now grips the entire world will not be lifted until the teachings of the Bible are accepted as the daily pattern of life to replace the pagan standards which now prevail. The Bible teaching is unmistakably sound and true. There is no uncertainty in it. In its precepts and commandments are the positive words of life. Through them we are called to be true to the highest and best within ourselves, to keep faith with our fellow men, and to yield ourselves to the guidance of God. If we were to govern our lives in the spirit of the Sermon on the Mount,—even within the comparatively low levels of common sense,—we should not today be tortured by



Senator Davis

widespread international conflict, class and racial hatred, or the assaults on the moral foundations of America which threaten to overwhelm us. I am not speaking theoretically. I am not suggesting that we seek in the twinkling of an eye to transform ourselves to some impossible angelic form. I am but saying that, if we should work as hard at the application of religion to life as we do in the application of science to such problems as radio transmission or refrigeration, this would be a far better land in which to live. . . .

Universal Bible Sunday should not pass without some reference to a joint resolution recently introduced in the Senate by Senator Charles O. Andrews of Florida. This resolution has been referred to the Senate Committee of Education and Labor, and calls for the reaffirmation by Congress of the action taken by it in 1782 approving the printing of the Holy Bible and recommending it to our people. Once more Congress should take appropriate action to commend to the citizens of this country the principles and precepts contained in the Bible as America's greatest textbook on right living.

The Bible is our bulwark of defense for freedom. Where the Bible is read and revered, constitutional government, individual liberty, and the rights of the people are respected. Where the Bible is unknown or rejected, despotism, dictatorship or the rule of class hatred prevail. We of America are called to stand for the Bible, for representative government, the Constitution of the United States, the Bill of Rights, for all these high defenses of the good life we seek to cherish. Let us positively, unitedly, loyally uphold the cause we love—the cause for which our fathers came to these shores. Let us firmly maintain the liberty under God to which they dedicated their lives. Let us pass on to our children our rich heritage of Scriptural truth.



# EDITORIAL COMMENT

## BIBLE SOCIETY RECORD

*A Journal Dedicated to the Wider  
Distribution of the Holy  
Scriptures*

Editors: THE SECRETARIES

Address correspondence to Francis  
Carr Stifler, Editorial Secretary,  
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VOL. 85 FEBRUARY 1940 No. 2

### Help for Sunday-school Leaders

ARE you looking for fresh ideas for worship services and departmental programs? Mr. F. B. Jillson is a teacher of a class of boys in the Presbyterian Church at Leonia, New Jersey. About once a month his class is responsible for the worship service of the Intermediate Senior Department. The service is built directly around the contents of the current issue of the *Bible Society Record*. A study of this issue of the *Record* with such a program in mind should be full of suggestions: the Bible for the Blind, translating the Bible for tribes in far-off places of whom most people never heard, gypsies and the Bible, the Bible in China, what prominent men say about the Bible, a boy's interest in the Bible at the World's Fair. In addition, many a Sunday-school class or department might make a practical application of their love for the Bible through participation in the 1940 Seal Campaign.



The Bible will come in for considerable publicity during 1940 as the first book of any importance to be printed with movable metal type, because the five hundredth anniversary of the invention of printing by Johann Gutenberg is being widely celebrated this year under the direction of The American Institute of Graphic Arts, whose anniversary symbol appears with this note. *Record* readers should rejoice to know that, not only was the first book printed a Bible,—the Latin Vulgate Version,—but that since 1450 the Bible or some part of it has been the first book printed in hundreds of other languages, because many languages had never been reduced to writing until missionaries came and performed this arduous task, that the Scriptures might be had in the mother tongue. Thus the Bible has been the stem from which many native literatures have grown. Today the Scriptures are virtually the only literature in many languages. If you have not seen them, read the articles on this subject appearing in the *Bible Society Record* for January 1940.

It is hard to conceive of a task which builds deeper the foundations of the kingdom of God on earth than the work of the translating missionary. A letter was recently received at the Bible House from Mrs. J. Andrew Hall from California, where she is now living as a retired missionary. Mrs. Hall

directed the translation of the entire Bible into the Samarenyo language, spoken by about 800,000 people living on the islands of Oriental Leyte and Samar in the Philippines. In the paragraph that follows, we are afforded a little glimpse into the soul of one of these achieving servants of their Lord who live with a people till they win their confidence and affection, master their speech, teach its use to hundreds who shall become the beginnings of a literate community, and eventually present them with the Word of God in the language of their heart and home. Mrs. Hall writes:

Many a day I wish that I were back at just such work instead of this life at home. We have a pretty home and many good friends, and we enjoy the fellowship of other like-minded folk very much, but at the end of a long day we cannot feel that it has been a day fully dedicated to the Lord. When we lived in Iloilo, I promised the members there that, when I was old and had the time, I would put the Psalms into metre for them, and we would sing them. The old tunes would just suit the Filipinos. If ever life becomes quieter here, I may still be able to fulfill the promise.

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Rev. Edwin H. Bookmyer, who cared for the Society's exhibit at the New York World's Fair during 1939, reports that over 100,000 people visited the booth, and those who registered came from thirty-nine states and forty-six other countries. In his report of the many contacts he made during the summer he writes:

On one occasion, while explaining to a large party of visitors the various Bibles, exhibits, and maps, I closed the lecture with a short talk on the Society's work in China, and distributed for examination



some Chinese Gospels of St. John. At the close, a lad of nine came to me and requested a penny Gospel of St. John. I tried to interest him in a souvenir box of four Gospels for five cents, but the lad turned to me and said, "I have but five cents. I want to buy a penny John in English for myself, and as you said the Chinese Gospels were two for a penny, I want to buy eight Chinese Gospels for eight Chinese boys."

With fresh wars breaking on the world, those disabled in former struggles must not be forgotten. The Society has recently furnished pocket-sized Testaments to the Veterans' Hospital at Atlanta, Georgia. The recreational aide writes:

The patients join me in an expression of thanks for the three hundred New Testaments. Many requests have come from the patients for this type of Testament since the World War, as they learned to use the pocket edition while in service.

**R. L. LEEPER**, of Halderman, Kentucky, has supplied the accompanying picture of happy-faced children who are members of the School Bag Gospel League. The children live in Rock Fork, a little mountain community far back from good roads. From the beginning of the rains in November till the middle of April this community will be completely

*Happy in the possession of the Scriptures*



isolated from the rest of the world. The School Bag Gospel League, to which the American Bible Society makes annual grants of portions and Testaments, is developing in these boys and girls a love of the Scriptures by distributing Gospel portions one at a time, and presenting a Testament to all who have read the four Gospels. With the return of spring, many will be enrolled in Vacation Bible Schools, and some regular Sunday Schools will be organized.

Extra copies of the Annual Reports of the Society for the years 1925, 1926, 1927, 1928, and 1929 are available at the Bible House for any who may desire them to complete their files. These will be mailed as long as they last upon receipt of fifteen cents to cover the cost of handling and postage.

### What Do You Do with Your Bible Society Record?

IT is anticipated that there will be issued this year between 375,000 and 400,000 copies of the *Bible Society Record*. Very few are retained in the Society's files. Over ninety-nine percent of the total number issued will actually go out into the hands of the supporters and friends of the Society. Increasingly the editors are hearing people say that they read every issue from cover

to cover as soon as it arrives.

Your editors rejoice in this and have two thoughts about it: First, that our regular readers ought to be our best solicitors of new subscriptions. Have you ever suggested to a neighbor or friend that, by taking out a year's subscription to the *Bible Society Record*, he would for one dollar not only receive helpful and inspiring reading through the year, but would become a supporter of the great cause of Scripture distribution?

Our other thought concerns the disposition of the copies when they have been read. Have you thought that they might be left with the local library, or handed to your pastor or some shut-in or person too needy to afford good reading matter? Have you thought how you might make your copies serve the best and longest?

### January Meeting of the Board

THE ninth stated meeting of the Board of Managers of the American Bible Society in its one hundred and twenty-fourth year was held at the Bible House, Park Avenue and 57th Street, New York, on Thursday, January 4, 1940, at 3:30 p. m., President John T. Manson in the chair.

Devotional exercises were conducted by Bishop Herbert Welch.

The minutes of the eighth stated meeting of the year were approved.

The death on November 15, 1939, of the Reverend Cheng Ching-yi, Litt.D., LL.D., an Honorary Life Member of the Society, was reported and a memorial minute adopted. (See page 29.)

Minutes of the standing committees were presented and approved, and their recommendations adopted.

A grant of 500 Gilbertese Bibles in cloth and 500 New Testaments and Psalms in cloth, on the sale and distribution plan, to the Gilbert Islands Mission of the London Missionary Society, Beru, Gilbert Islands, was approved.

The meeting was adjourned.



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